The Latter-Day Saints'

MILLENNIAL STAR.

"He that hath an ear, let him hear what the Spirit saith unto the churches."—Rev. 2. 7.

No. 24.—Vol. XII. DECEMBER 15, 1850. Price One Penny.

GENERAL CONFERENCE

OF THE

CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS, FOR GREAT BRITAIN AND ADJACENT COUNTRIES.

Held in the Carpenters' Hall, Manchester, on Saturday and Sunday, 5th and 6th days of October, 1850.

(Concluded from our last.)

Sunday, October 6th.

The Hall was filled to overflowing at the usual hour of morning worship. After being called to order by the President, the choir sung "Come all ye Saints who dwell on earth," &c. Elder F. D. Richards engaged in prayer. The choir then sung "God moves in a mysterious way," &c.; after which the assembled thousands listened with profound attention to a stirring discourse from Elder John Taylor; and was succeeded by Elders James Marsden and Thomas Margetts. Morning service closed by singing the hymn, "Sing to the great Jehovah's praise," &c., with benediction by Elder T. Margetts.

At two o'clock, p.m., the multitude were of one accord in one place; who, after the usual service of singing and prayer, listened to an interesting and powerful discourse upon the subject of the Holy Spirit, by President O. Pratt, in which he entered largely into his subject, and presented it to the minds of the audience in such a manner as to deeply impress them with a sense of the presence of the divine power, and lead them to wonder and adore the omnipotence that sustains man, and surrounds him with the laws of life.

Elder Pratt was succeeded by Elders Levi Richards, G. B. Wallace, and W. Gibson, in brief but appropriate and pertinent remarks.

At half-past six, p.m., after singing to the praise of God, and prayer by Elder Eli B. Kelsey, the vast multitude was again addressed by Elder F. D. Richards: enforcing upon the elders and priests the necessity of manifesting love, affection, and true charity towards the millions with whom we are surrounded, who are sitting in darkness and ignorance as to the great and glorious message now revealed from heaven for their salvation. Elder Richards spoke of the wisdom of God in choosing the poor among men to be the pioneers of the kingdom of God in the last days; showing very clearly, that had the Lord chosen the rich and mighty of the earth they never would have accomplished what the poor hardy sons of toil have, in bringing their fellow-men to repentance and salvation, because the effeminacy of their lives, though equally honest-hearted, would not have permitted them to endure the trials, fatigues, and hardships that the humbler servants of God have suffered. He exhorted the ministers of the Lord to spare no pains in spreading the

work on every hand, and bringing it to the notice of the rich as well as the poor; for all men are alike in the sight of God, equally precious when they are serving Him, and keeping His commandments.

In the course of his remarks he adverted to the great amount of business transacted by the conference on Saturday, showing that it was through our union in principle and feelings, aided by the Divine Spirit, that we astonished the world by the great moves of the Church in her power and majesty; and that while the Congress of America, the Parliament of Britain, and the late peace congress at Frankfort, were divided in principles and feelings, and consequently actions, we were united; our decisions were unanimous, and our resolutions were carried into effect with a degree of certainty and success which characterized neither of their proceedings.

Elder Richards was followed by Elders Taylor, Clements, Booth, and Dunbar, after which the meeting was closed by prayer.

ORSON PRATT, President.
G. D. WATT,
ROBERT CAMPBELL, } Secretaries.
JAMES LINFORTH,

[The limits of our small paper will not admit of our publishing the many excellent addresses delivered by various presiding elders who were present. The more important business items are now published. Discourses of Sunday morning and evening may appear hereafter, if time and space permit. The substance of the afternoon discourse is contained in an article on "The Holy Spirit," found in Nos. 20 and 21 of the STAR.—ED.]

ORGANIZATION OF THE CHURCH IN ITALY.

MIRACULOUS CASE OF HEALING.—BAPTISM AND SPIRIT OF ENQUIRY AMONG THE PIEDMONTESE.—RELATIVE POPULATION OF CATHOLICS AND PROTESTANTS.

La Tour, Valleé de Luserne, Piémont, Italia, Nov. 4th, 1850.

Dear President Pratt,—Yours of the 24th ult., I received yesterday, with the accompanying letter from my family: for which, please accept my thanks. I forward you a brief sketch of my mission, which I will feel obliged by having inserted in the STAR. As many of my friends in England anticipate hearing from me by private correspondence, and circumstances being such as to prevent me from fulfilling their expectations, they will please accept this medium of communication.

Accompanied by Elders Toronto and Stenhouse, I left Southampton on the 15th of June. We took our passage to Havre on board the "*Wonder*." From Havre we proceeded south, through Paris, Lyons, and Marseilles. From the latter we sailed to Antibes, and then continued our route by the shores of the Mediterranean, passing through the ancient city of Nice, we at length reached the city of Genoa on the morning of the 23rd. In a few days, I appointed Elders Stenhouse and Toronto, to visit the Protestant valleys of Piedmont, where I re-joined them soon afterwards.

As we were yet unprepared to introduce the gospel, we endeavoured to prepare the minds of the people for its reception, as much, perhaps, by signs as by the few words of their language which we had acquired. I also proceeded to write and compile a work for general circulation. This I entitled the "VOICE OF JOSEPH." It contains the first principles of the gospel,—Elder O. Pratt's History of the coming forth of the Book of Mormon. Also, the organization of the church—sketch of the persecutions in Missouri and Illinois—the spread of the gospel—labours of the elders, and present situation and circumstance of the Saints in California. We will soon have this in extensive circulation in the French language, which is the most generally understood among the "*Vaudois*" or Waldenses.

In the beginning of August, Elder Toronto took his departure with my blessing and prayers, to visit his father's family in Sicily.

Soon after our arrival, we discovered the enemies of truth had not confined their labours to America, and the islands of the sea. In this country, a "History of the Mormons" is widely spread. Solomon Spalding and John C. Bennet, of everlasting notoriety, figure here in all their dignity! This History, or slander, is accompanied with drawings of the Nauvoo Temple, the prophet Joseph, and his murder at Carthage. I need scarcely say that, the sketches of the artist, and the tale of the historian, are in perfect harmony, and both as near the truth *as the east is to the west.*

While here surrounded by strangers, and the hosts of darkness, the Lord manifested his power in our behalf; one instance I extract from my private journal.

Sep. 6th.—This morning my attention was directed to Joseph Guy, a boy three years of age, the youngest child of our host. Many friends had been to see the child, as to all human appearance, his end was nigh at hand. I went to see him in the afternoon: death was making havoc of his body; his former healthy frame was now reduced to a skeleton, and it was only by close observation we could discern he was alive.

As I reflected on our situation, and beheld this effort of the prince of darkness to raise a barrier against us, and the establishment of the gospel, my mind was fully awakened to a sense of our position. For some hours before I retired to rest, I called upon the Lord to assist us at this time. My feelings on this occasion, will no be easily erased from memory.

Sept. 7th.—This morning, I proposed to Elder Stenhouse that we should fast, and retire to the mountains, and pray. As we departed, we called and saw the child; his eyeballs turned upwards: his eyelids fell and closed: his face and ears were thin, and wore the pale marble hue, indicative of approaching dissolution. The cold perspiration of death covered his body, and the principle of life was nearly exhausted. Madame Guy, and other females were sobbing, while Monsieur Guy hung his head, and whispered to us, "*Il meurt, Il meurt,*" (He dies, He dies.)

After a little rest upon the mountains, aside from any likelihood of interruption, we there called upon the Lord in solemn prayer, to spare the life of the child. As I contemplated, the course we wished to pursue, and the claims we should soon advance to the world; I regarded this circumstance as one of vast importance. I know not any sacrifice which I could possibly make, that I was not willing to offer that the Lord might grant our requests. We returned about three o'clock in the afternoon, and having consecrated some oil, I anointed my hand, and laid it upon his head, while we silently offered up the desires of our hearts for his restoration.

A few hours afterwards we called, and his father, with a smile of thankfulness said, "*mieux beaucoup, beaucoup,*" (better, much, much.)

Sept. 8th.—The child had been so well, the parents were enabled to betake themselves to rest, which they had not done for some time previous. To-day, they were enabled to leave him, and attend to their business. Madame Guy expressed her joy on his restoration, when in turn, I said, "*Il Deo di cielo ha fatto questa per voi,*" (the God of heaven has done this for you).

From that hour he began to amend; and with a heart filled with gratitude to our heavenly Father, I am happy to say, that in a few days he left his bed, and joined his little companions.

I called to my assistance Elder Jabez Woodard of London, who through the influence and exertions of Elder Margetts, and the liberality of the Saints, was enabled to join us here on the 18th September. The following day, being eleven months from the time the foreign missions left the city of the Great Salt Lake, I proposed we should then commence our public business.

It is well known we came here to establish the Church in this land, and, although it was generally regarded as an impossibility, we now found that we had the materials marvellously assembled from four different nations; namely, ITALY, ENGLAND, SCOTLAND, and AMERICA, and with a member from each of these countries, we proceeded to organize a church in Italy: trusting in God for the increase. We ascended a very high mountain a little distance from La Tour, and took our position on a bold projecting rock. In our view lay a vast extent of the beautiful and interesting country, which was the field of our mission. Here, amid

Alpine scenery, we sung praises to the God of Israel, and offered up the following prayer:—

"We, thy servants, Holy Father, come before thee upon these mountains, and ask thee to look upon us in an especial manner, and regard our petitions as one friend regards the peculiar requests of another. Forgive all our sins and transgressions, let them no more be remembered. Look, O Lord, upon our many sacrifices in leaving our wives, our children, and country, to obey thy voice in offering salvation to this people. Receive our gratitude for having preserved us from destruction, amid the cold wintry blasts, and the hostile savages of the wild deserts of America—for having led us safely over the stormy ocean, and for having directed us by the Holy Ghost to these valleys of Piedmont. Thou hast shown us that here thou hast hid up a portion of the house of Israel. In thy name, we this day lift into view before this people, and this nation, the ensign of thy martyred prophet, and patriarch Joseph and Hyrum Smith; the ensign of the holy priesthood; the ensign of the fulness of the gospel; the ensign of thy kingdom once more established among men. O Lord God of our fathers, protect thou this banner, lend us of thine Almighty aid, in maintaining it before the view of these dark and benighted nations. May it wave triumphantly from this time forth, till all Israel shall have heard and received the fulness of thy gospel, and have been delivered from their bondage. May their bonds now be broken, and the scales of darkness fall from their eyes. From the lifting up of this ensign, may a voice go forth among thy people of these mountains and valleys, and throughout the length and breadth of this land; and may it go forth, and be unto thine *elect* as the voice of the Lord; that the Holy Spirit may fall upon them, imparting knowledge in dreams and visions, concerning this hour of their redemption. As the report of us thy servants shall spread abroad, may it awaken feelings of anxiety with the honest, to learn of thy doings, and to seek speedily the path of knowledge.

Whosoever among this people shall employ his influence, riches, or learning to promote the establishing of thy gospel in these nations, may he be crowned with honor in this world, and in the world to come be crowned with eternal life. Whosoever shall use his influence or power, to hinder the establishing of thy gospel in this country, may he become in a surprising manner, before the eyes of all these nations, a monument of weakness, folly, shame and disgrace. Suffer us not to be overcome by our enemies in the accomplishment of this business upon which we have been sent. Let messengers be prepared, and sent forth from heaven to help us in our weakness and feebleness; and to take the oversight of this work, and lead us to a glorious consummation.

"Remember our families, preserve our lives, and our hearts from all evil, that when we shall have finished our missions, we may return safely to the bosom of our families. Bless Elder Toronto in Sicily, and give him influence and power, to lead to salvation many of his father's house and kindred. Bless President Young and his council, the Quorum of the Twelve Apostles, and thy Saints universally; and to the Father, and to the Son, and to the Holy Ghost, shall be the praise, honor, and glory, now and for ever, Amen."

In relation to other proceedings of the day, I make the following extract from the "*Journal of the Mission:*"—

Moved by Elder Snow, "That the Church of Jesus Christ of Latter-Day Saints be now organized in Italy." Seconded by Elder Woodard, and carried.

Moved by Elder Stenhouse, "That Elder Lorenzo Snow, of the Quorum of the Twelve Apostles, be sustained President of the Church in Italy." Seconded by Elder Woodard, and carried.

Moved by Elder Snow, "That Elder Stenhouse be Secretary of the Church in Italy." Seconded by Elder Woodard, and carried.

The Church in this country, this day, is composed of the following members:—Lorenzo Snow, of the Quorum of the Twelve Apostles, Joseph Toronto, of the Quorum of Seventies, T. B. H. Stenhouse, Elder, Jabez Woodard, Elder.

We then sung "Praise to the man who communed with Jehovah;" after which Elder Stenhouse engaged in prayer, calling upon the Lord to bless and preserve us, our wives, and families, and all who minister to their wants during our absence.

Elder Woodard then implored the out-pouring of the Spirit of God upon the honest in heart among ministers, and people in these lands.

Elder Snow followed, calling upon the God of our fathers in mighty prayer, to bless and sanction the proceedings of this day, and crown our future efforts with success.

As the Spirit of God rested upon us, we felt "it was good to be here;" after singing a song of Zion, Elder Snow prophesied, and said, "The Church of Jesus Christ of Latter-day Saints, now organized, will increase and multiply, and continue its existence in Italy, till that portion of Israel, dwelling in these countries, will have heard and received the fulness of the gospel."

Elder Stenhouse prophesied, and said, "From this time the work will commence, and nothing will hinder its progress; and before we are called to return, many will rejoice and bear testimony to the principles of truth."

Elder Woodard prophesied, and said, "The opposition which may be brought against this Church, will in a visible and peculiar manner advance its interests, and the work will at length go from this land to other nations of the earth."

Having sung, prayed, and prophesied, Elder Snow laid his hands upon the head of Elder Stenhouse, and through the operations of the Spirit, was led to comfort, and cheer his soul with the things of the kingdom. He then laid his hands upon the head of Elder Woodard, and prayed that he might act as Aaron for us, and speak unto the people by the power of God.

Having now finished the business for which we ascended, we felt reluctant to leave the place where we had so much rejoiced in the goodness of the Lord. From the nature of our proceedings—the fruitfulness of the mountain—the rich variety around—and the impregnable fortress of mountains behind, Elder Snow proposed that this mountain be known among the people of God, henceforth and for ever, as MOUNT BRIGHAM, and the rock upon which we stood, the ROCK OF PROPHECY.

We descended the mount with hearts filled with joy, and reached our abode in the evening. This day I hailed with joy, as it was a release to my feelings: a day when I could lift up my head as a servant of God. Having been engaged from my earliest days in active business, it was no small trial of patience to be weeks and months surrounded by a people to whom my heart glowed with love, and be restrained from expressing those glorious truths which I had come to proclaim. Nevertheless, it was the mind of the spirit that such should be my course of policy, I endured without a murmur. Now, as a sign to all who might visit us, we nailed to the wall of my room, the likenesses of Joseph and Hyrum Smith, and that of Elder John Taylor.

I have had an interview with a retired English colonel, who is known in the modern history of this people, as the "*Bienfaiteur des Vaudois.*" For two hours he listened with great attention, and put many interesting questions. In taking his departure, he observed, "If I can do you no good I shall not attempt to hinder your efforts, and if you preach to all in these valleys as faithfully as to me, you need fear no reproach in the day of judgment."

Other opportunities have occurred for private and public preaching. A short time since we were requested to attend a public meeting, where we met with some of the most talented Protestant ministers. We were requested to give a statement of the principles we had come to advocate. They, of course, objected to any innovations upon their "*Orthodoxy!*" Nevertheless, the favourable influence previously created among the people has not decreased; but, on the other hand, has augmented.

In most countries the opening of the door of the kingdom of God, has been attended with much trouble and anxiety. Not a little of this has fallen to our share. It was, therefore, with no small degree of pleasure, I went down into the water with the first candidate for eternal life. Never to us did sound so sweet the Italian language as at this interesting time, when I administered this sacred ordinance, and opened a door which *no man can shut*. Others have expressed their determination to follow his example shortly. Upon the whole, we have reason to rejoice, though surrounded with numerous difficulties. Our way is gradually opening, and every step we are taking, is blest of the Lord.

We are at present at the foot of the Alpine hills, in a small town, with a population of about 2000. The Catholics here have a large church, and a number of officiating priests. The Protestants have a college, attended by about seventy students: they have also a large church in course of erection, principally by English liberality. I believe there are about 26,000 inhabitants in these valleys, 5000 of whom are Catholics. On Sundays there is sometimes a Catholic procession, sportive games, or dancing; but "feast-days" to the Apostles, and Saints, are very sacredly observed.

Respecting liberty, this is the freest government in Italy; but we defer saying *more at present.* Should we be spared to return to our families, without tasting what many anticipate will fall to our lot, we then shall be better prepared to speak upon its liberties and virtues. Meantime, we beg an interest in the prayers of the Saints.

Elders Stenhouse and Woodard join with me in love to yourself and family, F. D. Richards, and all the Saints.

I am, Yours, very affectionately,

LORENZO SNOW.

The Latter-day Saints' Millennial Star.

DECEMBER 15, 1850.

THIS number closes the XII Vol. of the MILLENNIAL STAR; it also closes our editorial labours in this country. The STAR has been under our supervision since August, 1848, during which it has multiplied its circulation over six fold; this has been accomplished principally by the increased exertions of the Saints. When this important and highly responsible department was committed to our charge, we felt, that without the wisdom of heaven to direct, our own feeble efforts would be totally inadequate to the task. We were inexperienced in composition; and were it not for the assurance which we had of the divine origin of this great and wonderful work, we never should have ventured before this wise and learned generation, in an editorial capacity. But knowing that the Lord God has spoken, we have great boldness and confidence, in bearing testimony of his word. Our language or medium of communication is weak, but the message which we communicate is powerful; it is the word of God—the power of God—and the wisdom of God unto the salvation of all who will believe and obey it; while on the other hand, it is a message, containing the most fearful threatenings against all who shall reject it.

We have laboured diligently to make manifest, through the STAR and our other publications, that which God hath spoken concerning this generation, that they may be persuaded to turn away from their sins and the wicked traditions of their fathers before the great day of the Lord shall come; but so great is the power of priest-craft, and so strongly are the creeds of the fathers rivited upon the hearts of the children, that the voice of God, and the voice of angels, and the testimony of Jesus, are treated by the great mass of the people with the greatest neglect and scorn. But some few thousands in Great Britain have opened their ears to hear, and their eyes to see, and their hearts to understand; and they know of a surety that the great and dreadful day of the Lord is at hand; and they shall be gathered out of this nation unto the strong holds in the mountains of Zion, where they shall be instructed and prepared in all things, that they may abide the glorious appearing of the great Bridegroom: but the balance of the people in this island, who will not obey the voice of the Lord and the message which he has sent in the *Book of Mor-*

mon,—shall perish; for the Lord shall deliver them to the sword, and to the withering famine, and to the devouring pestilence. Their great ones shall be seized with fear—their mighty ones shall tremble; and those in high places shall mourn and lament, for they shall be brought down very low.

The Book of Mormon is the Lord's message of life or of death to every nation under heaven: it is confirmed by the voice of God, by the ministry of holy angels by the gift of the Holy Ghost, and by signs following them that believe: it is to be proclaimed in power unto all the world, and then shall the end come, not the end of the earth, but, as in the days of the flood, the end of the wicked nations. The great Millennial Sabbath is near at hand, when the earth shall rest, and the redeemed shall inherit it, and their dominions shall extend over all its face. Then shall be heard among all people the voice of gladness and the voice of joy. Then shall the redeemed of all dispensations be joined in one, and receive their inheritance upon the redeemed earth. Oh, how glorious will be the year of the Lord's redeemed—the Millennial year, when the earth and all that is therein shall rest from wickedness and oppression—from violence and war! But before that great day shall come, the righteous are to go out from all nations and be gathered in one upon the land of Joseph—the great western continent: they are, according to the prophets, to become a strong nation. The American Indians are to believe in the *Book of Mormon*, which is the sacred history of their ancient father's: they are to become a righteous branch of the house of Israel, and also be gathered in one: they are to build the city of Zion, being assisted by the Gentile Saints.

The people of the United States are to be divided among themselves—the North against the South; the Southern States will call on Great Britain for help: Great Britain will call on other nations to defend themselves against other nations; and thus war shall be poured out upon all nations, and no people under heaven shall be at peace except the Lord's people—the children of Zion. In the mean time the Jews shall go out from all nations to their ancient home, and rebuild Jerusalem and their temple. The ten tribes in the north countries shall have the gospel preached to them in power; prophets shall be raised up in their midst who shall be clothed with the power of their office and perform great signs and wonders; and the glory of the Lord shall rest upon them: they, with the numerous hosts of Israel shall leave their long abiding place: they shall command the mountains of ice in the polar regions, and they shall flow down at their presence: they shall speak to the great deep, and it shall be divided before them, and a highway shall be cast up therein: the redeemed of the Lord, the ten tribes shall walk thereon, and pass safely over unto the American Continent: their enemies shall be like the enemies of Israel in times of old; they shall melt away before the camp of the Lord against whom no power shall prevail. In the American deserts there shall come forth pools of living water to give drink to the numerous hosts of the Lord's army: the Rocky mountains, and the everlasting hills shall tremble and quake at their presence. They shall come and sing in the height of Zion, and the children of Ephraim shall crown them with glory; their rich treasures shall be brought as an offering unto the Lord, and their sacred records shall be united with the records of Joseph, even the Book of Mormon. Then shall the history of all the tribes of Israel be known, and the word of the Lord be gathered in one.

In the mean time the heavens and the earth will shake, the city of Zion which is above will come down, the city of Zion which is on the earth will be caught up—the inhabitants of heaven and earth will meet—Old Babylon, which comprehends the Catholic, Greek, and Protestant churches, will be utterly destroyed; the nations

that have gathered round about Jerusalem to afflict the Jews will be cut off; the Jews will then be redeemed. Then shall the ten tribes receive their inheritance in Palestine. The honorable portions of the heathen who have not fought against the Jews will receive their inheritance also in the countries round about; while the inhabitants of Zion will dwell upon the land of Joseph; and the whole earth shall be filled with the glory of God; for Jesus shall dwell with his people and shall be their Law-Giver; and all nations and kingdoms shall serve and obey him: his kingdom shall be an everlasting kingdom, and of the increase of his dominions there shall be no end.

Under a deep sense of these great and magnificent events which are at hand, we feel, once more, kindly to invite the British nation to receive the Lord's message, that it may be well with them. And in a most respectful manner, we earnestly solicit the rulers of this government to examine the important message now presented to them by the humble servants of God. Our proclamation is unto kings, queens, lords, and nobles, rulers and ruled; all are required to listen, to give heed, and to obey. None are exempt—none can escape, for the Lord God Almighty has spoken; and He is a King of kings and Lord of lords, and controlleth the destiny of nations, according to his good will and pleasure.

The editorial department of this periodical will hereafter be under the wise and judicious management of Franklin D. Richards, one of the Twelve Apostles, and the President of all the churches in Great Britain and Ireland. After the first of January, let all communications be addressed to him, relative to tithing, perpetual emigration funds, books, pamphlets, STARS, &c. Letters on emigration and deposits for the same, will continue to be forwarded to me as usual.

BUSTS OF JOSEPH AND HYRUM SMITH.—Elder Taylor informs us by a letter to Brother Linforth, that we were in error in our remarks upon the busts of Joseph and Hyrum; we give an extract from his letter below:—

No. 7, Rue de Tournon, Paris.

Dear Brother,—Having just arrived in Paris, I hasten to reply to your letter. I have just looked over the STAR, for November 1st, and find that there is an error in the Editor's remarks on the busts. You will please correct it in the next number. The prices are 5s. for the common kind, and 9s. for the best kind, per pair, retail. * * * * * * * * * *

Yours in the Everlasting Covenant,

To Brother Linforth. JOHN TAYLOR.

ARRIVAL OF THE "NORTH ATLANTIC."—The ship "North Atlantic," which sailed from this port September the 4th, arrived at New Orleans on the 1st day of November. The passage was rather lengthy but safe and pleasant. There were two deaths—Betty Hulme, aged 63, Katren Bonner, aged 3 years. There was one baptized during the voyage, Ann Burton, from Whaploade, Lincolnshire, on the 18th of September. Two infants were born during the voyage.

DISCUSSION.

A discussion was held in Bolton, between Elder Wm. Gibson, President of the Manchester Conference, and the Reverend Mr. Woodman, an advocate of Sweden-

borg's views on the evenings of the 24th and 31st of October, and the 7th of November. The questions discussed were as follow:—

1.—What is God; is he an immaterial being, possessing neither passions nor any properties of matter?

2.—The Godhead: Are the Father and Son two distinct and separate persons as much so as any father and son are on earth?

3.—The true nature of the signs promised to follow faith (Mark xvi. 17, 18):—Are the terms there used, such as tongues, devils, serpents, &c., to be understood in the literal sense?

We have been favoured with a phonographic report of this discussion, by G. D. Watt. We find it exceedingly interesting. We shall publish a few thousand for the benefit of the public. It will probably make a pamphlet about the size of Elder Taylor's discussion. The Saints will be much pleased and greatly edified by a perusal of the strong and powerful arguments displayed throughout the whole discussion. The absurd nonsensical doctrines of immaterialism were exposed by Elder Gibson in a most masterly manner; while the distinct identity of the Father and Son was proved beyond the possibility of refutation. If the Saints desire a feast, purchase and read this discussion.—ED.

GREAT SUFFERINGS OF THE OVERLAND EMIGRATION TO CALIFORNIA.

DREADFUL LOSS OF PROPERTY.—STARVATION.—CHOLERA.—INDIAN DEPREDATIONS.—20,000 PERSONS YET EAST OF THE DESERT.

It is lamentable indeed to reflect with what eagerness the children of men pursue after the treasures of this world which perish with the using, while the revelations of Jesus Christ, and the gifts of the Holy Spirit which testify of the remission of sins, and give the knowledge of God which is eternal life, are lightly esteemed or counted a vain thing. But such may well be the portion of those who with wicked hands could slay the Lord's anointed; or who with wicked hearts could consent thereto; such are the proper persons or people to be given up to pursue their blind infatuated devotion to the shrine of this world's God. The following extracts will give the reader some idea of the suffering experienced on the journey overland, from the Missouri river on the western frontier of the United States to the mining district, which is about two thousand miles. The first five hundred miles to Fort Laramie is over a pleasant country, and during the dry season the roads are good; the feed for cattle is most abundant, though not as nutritious as on the mountainous portions, with good water from the Platte river most of the way. Soon after leaving Fort Laramie, the traveller enters among the Black hills where grass and water are not as abundant, but is still a healthy region which continues about 100 miles, after which, the road follows up, and near the North Fork of the Platte to the upper crossing, which is about fifty miles more. From this point, to, and along the Sweetwater, a distance of fifty miles further, is the most difficult and dangerous part of the journey to the Salt Lake Valley; here are several springs and lakes of Alkali, whose waters are highly impregnated with Sale-ratus, nitre, &c., which renders them very deleterious to man or beast; it is in this region that most of the cattle die between the States and the Salt Lake. The remaining distance to that place is more and more hilly and mountainous as you approach the eastern rim of the basin, from which it is but two or three days journey to the city, the great recruiting point for the gold diggers, but the home of the Saints. From the Salt Lake city, there are two routes to the mines; the northern *via* Weberville, St. Mary's river, Carson river and desert, Humbolt river and lake, Truckey river, and the Sierra Nevada mountains, whose altitude is so great that snow is often several feet in depth on them as early as September. It is not safe to leave Great Salt Lake Valley to go on this route later than the 15th of August. It is on this route that the scenes of suffering, related in the following extracts occurred: We quote from the *New York Herald* and *Tribune*.—ED.

Alta California, Sept. 6th.

As everything concerning the emigrants must be interesting to your readers, I will say a little more on the subject. No man would believe that the number of people pouring into California was as great as it actually is, unless he travelled the emigrant road. Our calculation was on the first four days after we left Weberville, that we passed from 100 to 300 wagons, per day. On the fifth day I counted the wagons, and the number we passed was 165. Nearly all were drawn by oxen. 150 wagons per day, for two months, would make 9000 wagons on this route. Yesterday I counted the number of women, and it was 32. We passed fully that number every day since we left Weberville. Counting 25 women per day, for two months, the number would be 1500. We passed, at the lowest calculation, 500 men per day. 400 per day for two months would make 24,000. Add to these the number who travel by other routes. Nearly all of those we passed were sturdy-looking Western working-men. Most of them were a-foot, having lost their animals on the desert—and scattered along, with care-worn and dejected countenances, dusty, and in many cases, tattered habiliments, with pots, pans, bags, blankets and rifles strapped over their shoulders—they looked more like straggling volunteers, on a forced march, than independent citizens bound for the land of gold. The women were generally young, good-looking and well dressed.

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Many of them were plump, fresh-looking farmers' daughters, and several of the handsomest I welcomed with bouquets of beautiful California flowers, gathered in the valleys on the other side of the Snowy Mountains. Some of the women handled the whip and reins—some were well mounted on horseback—some rode in the wagons, and others strolled on foot. Many of the men were in distress, and a few asked us for bread. Their misfortunes were chiefly owing to the loss of animals on the desert for want of food and water. I am told that the road through the desert is literally strewed with dead horses and oxen, and that one thousand wagons were left on the desert. The road from Weberville to this place is strewed with broken wagons, wheels, harness, trunks, dead oxen, &c. &c. The loss of property on the route has been immense. Everything, except provisions, is strewed along the road. At every camping ground the question is—"Don't you want to buy this?"—"a splendid rifle"—"a superfine coat"—"a fine pair of boots"—"a good feather bed?" Any of these articles can be bought in the Valley for five dollars. Flour and other articles of provision have been sold at one dollar and fifty cents to two dollars per pound. There are traders now all along the route to the desert, and prices are falling. Flower is down to 75c., and abundant.

Carson Valley is some fifteen miles wide, and is covered with a luxuriant growth of grass. Snow remains still on the mountains on each side. A stream of ice water runs through our camp, and a mile distant there is a stream boiling hot. In the morning the steam from it is like a volume of smoke. Wild ducks and prairie hens are abundant.

I have met several acquaintances here from the southern mines. They found gold, but not in sufficient quantities to induce them to remain. Rich discoveries will be made on this side of the mountains, but whether we will be the lucky ones remains to be seen. To morrow we start for the Truckey river.

I will write you again if anything worthy of note occurs. Yours truly,

R. W.

Sacramento City, California, Tuesday, Sept. 10.

After enduring what no man should for gold alone, (not one in a thousand would do it the second time) I am in California.

The Overland Emigration must indeed reap a golden harvest to repay it for its necessary sacrifices, its loses, and the hardships and privations experienced.

Permit me to give you a single scene. The entire route presents a similar aspect, though not quite so frightful in its features.

Many believe there are dead animals enough on the desert (45 miles) between Humbolt Lake and Carson River, to pave a road the whole distance. We will

make a moderate estimate, and say there is a dead animal to every five feet left on the desert this season, which would make about 45,000 head. This number, at the low average for 50 dollars for horses, mules, and cattle, would produce over 2,000,000 dollars! I counted 153 wagons within one and a half miles. Not half those left were to be seen, being burnt to make lights in the night, &c. Before all is over, there will be as many as 100 wagons to the mile, which at 100 dollars, make 450,000 dollars. Then the desert is strewn with all other kinds of property—tools, clothes, crockery, harness, &c., &c., and there cannot be left on this desert this season less than 3,000,000 dollars of property. No emigrant upon reflection will dispute this.

My short residence here will not justify me in making any remarks upon the country; but this I know, sir, that California of 1849, is not California of 1850. A great change has taken place, and this year's emigration is most egregiously disappointed. Surface mining yields nothing near the amount it did last year. Labor rates from two dollars to five dollars per day, and hundreds are working for their board; but the latter are usually the necessitous, possessing neither money, tools, nor provisions to go to work with, and consequently compelled to accept any offer.

(*From the Alta California, October* 1.)

We are indebted to Hawley and Co's, express for the *Sacramento Transcript* of yesterday, containing two letters from Capt. Waldo, one written at Great Meadow, Humboldt river, the other dated Truckey river, September 15.

He states that the Relief Committee have not a single pound of flour east of the mountains; that he entered the Desert on the 7th inst., met two men who had given up to die from starvation; same day two men died of starvation on Carson Desert; that those with wagons have no food but their poor exhausted animals; that footmen subsist on the putrified flesh of the dead animals along the road, and disease and death are consequently sweeping them down. The cholera made its appearance on the 8th, and eight persons out of a small train died of it in three hours. The Indians take every advantage to steal their animals, and thus many are left more than six hundred miles beyond the settlements. Fighting between them and the emigrants occurs almost daily. Twenty thousand persons are yet beyond the desert, of which number fifteen thousand "are now destitute of all kinds of provisions, yet the period of their greatest suffering has not arrived. It will be impossible for ten thousand of this number to reach the mountains before the commencement of winter."

From the Truckey to the head of the Humboldt, the cholera is killing them off; the sick surround the Truckey station unable to proceed. Captain W. was about starting to try to persuade such as are from four to six hundred miles back, to return to Salt Lake—He calls for ten thousand pounds of flour for the station at Truckey, and the same amount for the Summit. He says that those back several hundred miles will die by starvation unless relieved.

We regret our inability to give as much of his communications as we could wish. He asks for contributions, and offers to the city council his claim to ten thousand dollars worth of property, if they will forward that amount in flour and articles for the sick to that place. His report is fearful. A black man from Boston rode express 400 miles with the information—Cannot something be done here to save the lives of these our countrymen and friends? Many of them are women and children, widows and orphans, their husbands and fathers having died with the cholera.

LETTER TO THE EDITOR.

28, Juniper Street, York Street, Hulme, Manchester, Nov. 23, 1850.

Dear Brother Pratt,—I have been so much engaged for some time past, first in discussion, and afterwards in preparing it for the press, that I have not found time to continue the "Remarks on the Book of Mormon;" and as the remainder of my time in this country will be wholly occupied in my duties in this conference,